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The Israel of God: A Study of the Man of Providence[1]

"that but this blow
Might be the be all, and the end all heere,
But heere, upon this Banke and Shoal of time,
Wee'ld jumpe the life to come."

Macbeth, Act 1, *Sc.* 7.

MACBETH's wish expresses the working hypothesis underlying a great deal of that striving which produces human history. More respect may be paid to "judgment here," but the same prepossession for this bank and shoal of time is manifest. In this way the more obvious and salutary reassertions of outraged nature are avoided. Instead of abandoning themselves to the divine tide, men cling to the bank. Unless they are warned by something like Lady Macbeth's diseased mind, or by the knocking on hell-gate, they will still be clinging there when the bank becomes a shoal, their sheltered back-water open sea, and God's gift of death sweeps them away. This gives observable history its peculiar character, patient to the researches of a Marx or the machinations of a Machiavelli, impatient and baffling to students of theodicy. Such a life is "a tale told by an Ideot, full of sound and fury signifying nothing."

Jesus, the heavenly Visitor, breaks the spell which mesmerizes the audience into sympathy for "so fair and foul a day"; He brings in the sanity of God's Order, and, with it, judgment and redemption. Judgment, because unnaturalness, uncertainty and confusion of values (the characteristics of evil in *Macbeth*) are shown to be just as true of society within the law. Human society at its best lacks the grace and spontaneity of *physis*. Individuals give hopes of better things: "When the god-given day-spring comes, bright light and the happy age comes on for men." But men are "creatures of a day"—"the shadow of a dream".[2] Jesus brings redemption from this because He is about His Father's business. He is the living way of truth. His blow is the true be-all and end-all here, upon this bank and shoal of time. He restores the true perspective of the world for both the individual person and for society.

The spell is broken and the day-spring comes when Jesus, springing from the bank of time ("for it is evident that our Lord hath sprung from Judah"), traces out the flow of God's tide, the current of the activity of God. In co-operation with it He lays down His life that He may take

[1] A sequel to *The True Israelite*; see THEOLOGY, September, 1942.
[2] Pindar, *Pythia*, viii, 135 *ff.* (Teubner).

it up again. He creates, from within the human world, such an upheaval of tidal-waves and under-currents that the conditions of life for the human race are altered permanently. Men, like Saul of Tarsus, are drawn into the vortex He creates. Just as the language of *Lear* and *Macbeth* breaks under the strain of the meaning, so the observable facts of human life are bent into their proper setting by the living and dying of Jesus; and just as the language can *evoke* the meaning, so those observed facts indicate the character and direction of the life God intends man to have. Jesus' striving bursts open the old world, reorganizes it together with the elements in our life we are blind to, or have ignored.[1] The true function sets up the true structure whose unorganized, undeveloped elements had been gnawing, through their perverse fruits, at man's conscience. If we agree that "belief in reality of any and every kind is induced by, and rests upon, resistance to our effort, to our own striving,"[2] it is but a step further to find in Jesus the heart of reality, and, in consequence, the place of understanding.

He is the compass-needle trading out the true direction of human life. He points to, and mediates to us, the magnetic pole of the world. Enough of the tide lies within our horizon to enable us to see the direction of the current, *once it is traced out.* But it is under stress from Jesus that we now launch out into the deep. The bank of time remains within our horizon until death; on it is part of the entail of the past, brought down in books, institutions, the slow ruin of buildings and the vast entropy of the physical world. Over the horizon to seaward, the Christian believes, lies the "city of the living God, the spirits of just men made perfect, and Jesus, the Mediator of the New Covenant," the great cloud of witnesses who condition our living here and now. Jesus is our future rather than *in* our past; He prepares a place for us, but His dispensation reaches over the horizon of death and stirs even the sand of the bank of time. He will not rest till human society is become in truth the nursery of Heaven.

Turning to the "tracks" of the Man of Providence discernible within our horizon, it becomes evident that the "temporality" of unredeemed man is confused. A more precise terminology is required. The musical term "tempo" is useful on account of its qualitative over-tone, its reference to the functioning of the musical structure. The levels of reality, to make a rough generalization, exhibit their own proper tempi; and also, in the case of the more complex realities, factorial tempi relating to the lower levels. When we come to man, he manifests clear signs of allowing the factorial tempi to master him. His own proper "tempo," of which the latter are but some of the elements, is not firmly established, especially in his inter-personal relations. We *try* to coast along the bank of physical time, or to escape into Nibbana, whereas our true "tempo" is exhibited in plunging into the stream, taking the winds of God with beauty. So long as the bank of clock-time is within our horizon, we have a known relation to it—*e.g.*, from

[1] *Cf.* A. N. Whitehead: *Modes of Thought*, Cambridge, 1938, p. 185 *ff.* Parts I and II of that work have affinity to the philosophic method employed here.

[2] Wm McDougall: *The Frontiers of Psychology*, 1934, p. 108.

1753 to 1830 A.D. When men exhibit it, the true "historical" of man is discernible within observable history, although it cannot be *explained* in terms of it. Again, the bare facts of the life of Jesus are sufficient to suggest it; this is confirmed by study of Paul and the teaching of Jesus. This true historical is not individual; it invades other souls, reconstructing the personal relations it uses. This is true of all grades of human history; however partial and imperfect they may be, they are the product of some kind of personal striving, involving tension and conflict with other individuals in relation to it. It is possible to obtain something of the Perspective of Jesus intellectually, but assent to the truth of His importance is insufficient to overcome our worldly wisdom; some measure of striving, within the new complex of personal relations He has created, is necessary: "If any man willeth to do his will, he shall know of the teaching, whether it be of God" (John vii, 17).

For this reason it is impossible to regard Jesus as a monad, an individual, exhibiting a life which any man might have if he had a mind to. The text quoted from John presupposes the context of Israel and the peculiar situation created by the presence of Jesus. This setting cannot be ignored, as it so often is, by taking the words of Jesus and applying them intellectually to *any* human setting. If the world relevant to men were a *fait accompli* and Jesus just a revelation of the nature of things, that typically rational procedure would be less fallacious. Jesus does furnish us with the heart of reality, which can be studied and understood, but that fact is but a fragment of the truth. The full context must include the Church and the Writings, produced by His life, whereby the evidence reaches us, along the bank of time. The "tracks" of the Man of Providence are inseparable from the gigantic innovation in human society known as the Catholic and Apostolic Church. What seems to be, for historians, a grave disability, is actually a necessary and valuable truth. Jesus is inseparable from His Christians. He deals with men and manifests God's Truth and purpose for man, both before and after He was "lifted up, drawing all men unto Himself." The Passion is only understandable in the light of what preceded it, and its observable fruits in Stephen, Paul and the New Israel.

The ancients had realized that human society was not natural, a product of *Physis*; even the best imaginable society would be under *Nomos*, lacking the creative grace and spontaneity of Nature. Plato himself missed the significance of historical life; his Republic failed to materialize. He was aware of the helplessness of reflective reason, but made the understandable error of seeking a meaning behind personal life, rather than seeking it and striving with God and man within personal history. Reflective reason can approximate to the truth but it cannot produce it, in the sense of the living truth of the Johannine writings. Plato could surmise that the just man would be crucified (*Rep.* 362). Paul came to see in a crucified Messiah the Omniscience and Omnipotence of God. The one despaired of the observable world, and despite his insight missed the nerve of existence; the other had come to see that God had acted decisively in history, after he himself had been drawn into the vortex set up by that Act. The central contention

of this study is that that Act constitutes one of the great acts of Creation; the Son of Man is Lord of the Sabbath, His Father works till now and He also. Henceforward, if any man is in Christ, he is a new creature. It is the answer, in terms of actuality, to the dream of the ancients; it is cosmic in its scope and centres on Jesus, the Fulfiller of all men of providence. Life, in the Christian sense, can never be loosely connected with human society or human relations; still less can it confine itself to the individual soil. It is a reality with repercussions throughout the cosmos, though its novel features are most clearly marked in observed history in terms of moral, social, intellectual and cultural facts.

It is not an accident that we have to approach Jesus through the eyes and writings of His Church. Close study of the broken language of flesh and blood, whether in Jesus or in Paul, compels us to pass from relations to nature and supernature and consider the more complex personal relations the Man of Providence has with men in general, and in particular with the Israel, Old and New, which constrains Him at the same time that He creates it. The individual case is inexplicable without personal relations with other men. This is as true of Jesus as of Paul. With the first, it is the interplay of the Father, the Son, and Israel which produces the drama of the Gospel; with Paul, it is the Father and the Son, the Apostles and Israel, New and Old. So the structure which Jesus creates is not individual or a collection of individuals, but a personal society in which the more one becomes oneself, the more one is articulated into the Divine Society and its earthly counterpart, the colony of heaven (Phil. iii, 20). The life which functions on this structure is not self-sufficient; its sufficiency and the focus of each person's soul is in God, who is Himself, in some sense, a society of persons. Jesus and the Father create the true personality because they at the same time create the *true* society, the fountain-head of all valid systems and institutions. Only "in Christ" can that personality be acquired.[1] This society may be regarded as the "natural" one. In the sphere of morality it is marked by creative spontaneity, although this is just as true of all social relations in it. The Christian life is, in the end, a life of "grace," not of precept-keeping. It is analogous to the fruit-bearing of trees. A set of principles may be culled from it and called the "Christian Ethic," but this is powerless in itself to create the reality it describes and partially explains. This is true of all ordered knowledge, however exalted its theme. Catholic Dogma centres logically on the closely related mysteries of the

[1] "In Christ," as used here, means being a member of the New Israel. Reference may be made to Toynbee's discussion, *Study of History*, III, pp. 223 *ff.*, especially 227-31. Even in reference to ordinary societies, his view fails to do justice to "solidarity." For him, personality is rather "within the individual" (p. 233) than an abiding in each other. Consequently he instances Hamlet (p. 195), and follows Plato and Bergson (pp. 231-252). A choice based on the present view would be, say, Anthony and Cleopatra. The true microcosm is not Toynbee's individual personality but the man of providence, "striving with God and with Man" in history. The simile of the cave is truer of Buddhism and the Buddha than of Jesus and Catholicism. For the former the Cross would be the unfortunate result of going back into the Cave; for the latter it is the essence of the whole matter; almost, as it were, the Christian Metaphysic in terms of history.

Incarnation and the Divine Trinity—the mysteries immediately informing this study—but "knowledge about" these is almost valueless without "acquaintance with" them as they stir the sand of the bank of time. The "striving" of man is met by the reverse action of God: this is made most explicit in the "eschatological feast" of the Divine Liturgy, wherein the "horizon" is transcended and a base of operations set up. This constitutes the supreme legislature, demanding the transforming of men (Rom. xii, 1 *f.*) and the bringing into subjection to its "orientation" of all things, even the institutions and the partial explanations of the matter which the Church produces.

Thus, the fulfilment of morality cannot be separated from its context, the colony of heaven. Such behaviour follows because the individuals living such a life are not individuals merely, but something far richer, sons of God and brethren of Jesus the Son, living in the structure and discipline of the Father's rule and the partially visible turmoil which He and the Son have set up in the lives of men. This true society was, and is, created by God in Christ; on the human side its title-deeds have to be striven for in every generation, and at every moment of the lives of those generations. It is always in tension with the institutions which it creates and the "grammar" which its thinkers extract from the living language, however excellent these may be. The line of spiritual causality is not parallel to the inertia of institutions and their history; the Church, traced along the bank of time, may seem like a mighty river, but this is only its façade. In its heart, it is more like a great forest fire, kindled by Jesus; there are "clearings" and depressions which the institution can "cross," whilst the "fire" seems to die away. But it flames out again, kindled by the flint and steel of the Church and the men of providence. Both are needed. However corrupt the institution may be, it gives a purchase for God's lever; but lacking the men of providence it may come under the wrath of God. In any case, *with* them, and supremely in Jesus, there is judgment. The genius of the Church is, after all, parallel to the man of providence; its power is not bequeathed to it from the past so much as apprehended in the present. *Because it is the natural society it is able to mediate God's providence for humanity within human history.* This may be illustrated in terms of personal life in this paper; the study of its rôle in history would demand separate treatment.

The broad lines of God's Providence are laid down in the Blessings and Woes (Luke vi), the details in the teaching of Jesus and the letters of Paul. The realm of God has its roots in the nature of things. Men who cling to the bank of time, who put their trust in external possessions, have insulated themselves from the providence of God (*cf.* Mark x, 17-31). Entering the realm of God means entering the economy of His providence: "all these things shall be added to you." Man's true tempo does not flee this world, yet it is incompatible with the worship of Mammon. It accepts the conditions of God's own life and, having nothing, possesses all things. This characteristic "Attachment and Detachment" is discernible within the human organism. Written large in the birth-death rhythm, it is always present in cell-change, in the atrophy of "buried talents," in the interest added to our

measure of striving (Mark iv, 24-5).[1] Paul leaves behind the things behind and presses forward; the whole of 2 Cor. i-vi and Phil. iii should be read with this in mind. Death is a cataclysm for the rich fool, and for others not so rich. For the men of providence it is a gift of God, which, however men may distort it and inflict it, can be used to God's glory. For them it is something which they are in charge of; provided they are in some sense "abreast" of God's activity, death cannot take them unawares. In their travail of soul, "sorrowful yet alway rejoicing," their death is fruitful. We cannot imagine Paul dying in retirement, no more than we can imagine Cordelia being saved and "living happily ever after." The greatness and truth of literary tragedy is fulfilled in the living and dying of the men of providence.[2] But this "dying to live" has its positive side: "What shall it profit a man if he gain the whole world and lose his own soul?" Jesus does not teach mere negation or mere altruism. "God is the Rewarder of them that seek Him" (Heb. xi, 6). If we may use etymology to illustrate the New Testament idea, the "*reward*" of God is the re-garrisoning of the soul; it is the "*regard*" which He shows for those who strive with Him. In this "regard" is summed up all that can be said about forgiveness, regeneration, redemption and providence. It is "personal regard," not the working of impersonal laws. It is no more a matter for boasting than the fact that we were born (*cf.* Luke xvii, 7 *ff.*; *cf.* Mark ix, 35-7 and x, 15). It cannot be a matter for bargaining (Matt. xx, 1 *ff*). The impartial love of God regards sinners and saints alike as His children. The hardest lesson the would-be saints have to learn is that they cannot be loved more for their sanctity. There is a reward, but it is such that the "first" are content to be "last"; it is the reward of being able to have commerce with that love and mediate it to those who no more merit it than they do themselves. God is in search of sons, not of hired servants (*cf.* Luke xv, 19, 21 *f.*, 31 *f.*).

The same providence which sends sun and rain on the just and unjust gives a penny to each worker called into the vineyard. It generates a situation wherein, for example, only the forgiving can profit by God's forgiveness. In the New Testament sense, religion cannot be merely an affair between the soul and God; it must include one's neighbours in a deeper sense than a moral relation. The study of the individual case breaks down unless it is expanded to include the full interplay of persons with each other and with God. This applies to Jesus also; the Divine Life cannot exist in *one* person. We may say with Origen that Jesus is the "Kingdom itself"; but we must also say that He found it in God's kingly rule and also that He *brings* it in terms of human society. Finally, He takes the new man to God, setting

[1] *Cf.* Note on Matt. v, 48 in THEOLOGY (January, 1942) for much of the ensuing argument.

[2] *Cf.* Toynbee, *op. cit.*, I, p. 271 *ff.* The present view goes beyond Toynbee, who says, "The crisis is resolved if he resigns himself unconsciously to be the instrument of God's Will, the tool in God's hands." "This activity through passivity, this victory through defeat, brings on another cosmic change." Toynbee sees that Jesus is master of the situation, but there is much more to it than that. Nevertheless his celebrated discussion of challenge and response is a useful clue to the striving of the man of providence.

up the "crown of Nature," the fresh and eternal covenant foreseen by His greatest forerunner, Jeremiah (Jer. xxxi, 33*f.*). Jeremiah saw the truth that life under the New Covenant would be of "grace," not of law in the old sense. What he could not foresee, perhaps, was that the solidarity which his own personal dealings with God were transcending would also be fulfilled in the New Covenant. By writing God's law "on our hearts" the old instruction is transcended, but this mode of expression can give rise to an individualist interpretation foreign to Jeremiah's intention. The spontaneity of the Christian is not simply analogous to a fruit-bearing tree, explainable by the individual organism as an instance of a specific genus. Trees do not make and mar each other, but men do. The more complex, more differentiated, "solidarity" of the Christian society actually makes individual personality richer and more varied; but it takes away the sting of individuality, that ultimate gulf which may deepen into utter separation from God.[1] In the most abstract sense, this is the ultimate purpose of redemption. Moreover, the true *physis* of man does not automatically propagate itself along clock-time. It centres in the striving of the Israelite with Israel; in Jeremiah freeing it from prepossessions of place (Jerusalem), in Paul from those of race (Israel after the flesh). In Jesus, before whom the others are as children, the providence of God enters personal relations and human history; in this setting it is better to describe it as His "regard." This creates, *pari passu*, true human society and "provides" for men in every aspect of their life, for their deepest sin and their true destiny. The " instruction " of Jesus presupposes "being with Him" (Mark iii, 13*f.*); it is this that makes the difference. His Torah is quickening. His words are deeds and his followers "apprentices."[2] Along with Him all things become possible.

The centre of it all is a person, Himself knowing only the Father, as the Father knows only the Son. So likewise, those to whom He is revealed find themselves in Him, with Him, and in and through each other. They, at the same time, have the dispensing of God's "regard" for all men laid upon them; indeed, that is the condition of growth; reconstruction of relations within the divine society is inseparable from relations to those "without." The New Israel is not a Church of the "saved," but the "saving remnant."[3] The Son of Man, head and body, "is sent not to be served, but to serve and give His life as a ransom for many." Through it God's providence for man can become articulate. This final act of creation is prepared for by men of providence, inaugurated by *the* man of providence, Jesus, and sustained in observable history by the saints of God.

In a figure, there is the vast concourse of "tone-deaf" souls who nevertheless live such life as they have grasped thanks to the divine music they ignore. Out of these are called forth the "listeners," whose standing temptation is to rest content with that form of participation. But once you have listened, that must issue in some form of "performance"—"It is sufficient for an apprentice if He be as his master." This entails a further step—to "composition," where the true end of man is

[1] See J. Maritain, *Three Reformers*, E.T. pp. 14-28.
[2] T. W. Manson, *Teaching of Jesus*, pp. 237*ff.*
[3] *Ibid.*, p. 178*ff.*

reached. He is called to be God's son, a distinct section on the fundamental bass in God's divine chaconne. All his troubles arise from this, for, whatever stage he may be in in the figure above, he *does* compose—unless, indeed, he is a walking grave. He takes an imperfect bass and creates a world of his own; under the stress of God's music it succumbs, the false foundation is swept away (Matt. vii, 27). Similarly, when he *is* on the one true bass, Jesus, it is no easy task to fit the "self-subsistent" theme harmonically over the bass. Christians are not mere variations on a theme, Jesus, but novel creations in the manner of a chaconne. Just as it is notoriously difficult to relate the various sections of such a work, so with Christians it is not merely a question of relation to the "ground-theme" but also of relation to each other, to produce unity in diversity and ensure that the continuity of the fabric is not, as it so easily may be, impaired. The Church of Christ has to cater for all of the levels which persist in this kaleidoscope of souls, in their complexities of degeneration and rival "composition"—the turmoil of yeast in meal is a true likeness. The words of Jesus sum up the matter:

> "I am the Good Shepherd, and I know mine own, and mine own know me—and I lay down my life for the sheep. Other sheep I have, which are not of this fold: them also must I bring—and they shall become one flock, one shepherd. Therefore doth the Father love me, because I lay down my life that I may take it again. No one taketh it away from me, but I lay it down of myself. I have the right to lay it down and I have the right to take it again. This commandment received I from my Father" (John x. 14-18).

The picture of Jesus as the Divine Visitor is incomplete. He is also the Door of the Sheep and those who enter in by Him shall have life and shall go in and out and find pasture.

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"The Dairyman's Daughter" and other Writings of Legh Richmond

The study of the evangelical novelette offers a curious bypath in English literary history. Its vogue may be said to have started with the pamphlets of that amazing woman Hannah More, which were so successful that they led to the founding, in 1799, of the Religious Tract Society; it has not come to an end yet, for *Christie's Old Organ*, *Jessica's First Prayer*, *A Peep Behind the Scenes*, and similar edifying tales still have their public. But the greatest success of them all, a success so phenomenal and extraordinary that the like has rarely been attained by any publication within the lifetime of its author, was reached by *The Dairyman's Daughter*. It made its author,

Legh Richmond, famous throughout the whole Protestant world, it elevated a young working woman in the Isle of Wight into the spiritual example of millions, and turned the village where she had lived into a centre of pilgrimage even for travellers from the then vastly distant America. Within a few decades the book found its way into almost every country; I picked up my own copy, for instance, from underneath a pile of battered Chinese classics in a Far Eastern bookshop, where, by the look of it, it had lain for many a day.

Legh Richmond was born at Liverpool, the son of a doctor, in 1772. While he was very young he injured his left leg and was lamed for life. Partly on this account he was educated at home in his early days, but went eventually to Trinity College, Cambridge, where he took his B.A. in 1794. It was an *ægrotat*, for he had overworked himself so badly in preparing for the examination that his health broke down. After staying up at the university three years more he became, to use his own words "academically a master of arts, domestically a husband, parochially a deacon." It is only fair to say that he did not often write like that.

His first curacy was in the Isle of Wight, where he was placed in charge of the two villages Brading and Yaverland. Here he settled down to the ordinary life of a decent clergyman of his day, preaching the usual type of moral sermon and unmoved by any special enthusiasms. But this did not last long. Wilberforce's *Practical View of Christianity* happened to come into his hands and the reading of it made Legh Richmond an evangelical, altering of course the whole spirit and method of his work. From then on his sermons were not only more frequent but "full of enlightened understanding and decisive zeal" and his pastoral activities as tireless as they were thorough. A fair number of his flock had already felt some Methodist influence and this change in their curate was very welcome to them. After about seven years in the Isle of Wight Richmond moved to London, where he became assistant to Thomas Fry, the chaplain at the Lock Hospital. Fry and he remained great friends, but they were not together long. After only a few months Richmond accepted the living of Turvey, in Bedfordshire, where he stayed for the rest of his life.

It was there that he wrote three famous tracts: *The Dairyman's Daughter*, and two others which were only a little less popular, *The Young Cottager* and *The African Servant*. The incidents upon which all three were founded had taken place in Brading and Yaverland. As stories there is nothing very complicated or developed in them; they are records of simple events in parish life, written out in the evangelical idiom and with a good deal of moralizing. But they have their charm, and it is easy to see why they were popular with the type of reader to whom they were directed.

In *The Dairyman's Daughter* Richmond tells how a note was brought to him one day from a young woman in his congregation, asking him if he would bury her sister, as the minister of the parish she lived in was unable to do so. Richmond did as he was asked and thus became acquainted with his correspondent, whose style and sentiments in the note had markedly impressed him. She was the daughter of an old

couple in the neighbourhood who got their living from a few cows: her name was Elizabeth Wallbridge. A little later she herself fell ill with consumption, and died, but not before a great deal of edifying conversation had taken place between her and her pastor. It is this conversation, together with careful, but exceedingly moralized, descriptions of scenery, which makes up the greater part of the tract. The little tale is still quite readable, for over and above his ability to convey instruction Richmond had a real eye for the beauties of nature, and a gift for describing simple characters chiefly by means of dialogue.

The note requesting his ministry at the funeral was brought to him by the old dairyman himself. Richmond is told that the messenger is waiting, and goes outside to find that aged man "whose long, hoary hair and deeply wrinkled countenance commanded more than common respect" resting his arm on the gate and weeping. "I desired him to come into the house and then said: 'What is your occupation?' 'Sir, I have lived most of my days in a little cottage at —— (Arreton) six miles from here. I have rented a few acres of ground and kept a few cows, which in addition to my day labour, has been my means of supporting and bringing up my family.'" Later on Richmond visits the old man's house. "I was conducted through a very neat little garden, part of which was shaded by two large overspreading elm-trees, to the house. Decency and cleanliness were manifested within and without. Everything wore the aspect of neatness and propriety. On each side of the fireplace stood an old oaken arm chair, where the venerable parents rested their weary limbs after the day's labour was over. On a shelf, in one corner, lay two Bibles with a few religious books and tracts. The little room had two windows; a lovely prospect of hills, woods and fields appeared through one—the other was more than half obscured by the branches of a vine which was trained across it; between its leaves the sun shone and cast a cheerful light over the whole place." Taken together the two descriptions give a clear enough picture of an old countryman, and his way of life, before enclosures and the Poor Laws had robbed him of both comfort and independence.

Both the old man and his wife had always been decent, God-fearing people. The daughter who was dead had been a little flighty at one time, but both she and her parents had felt the impact of Elizabeth's evangelicism. Of the old mother herself there is a touching glimpse. As she opened the door to Richmond when her last remaining daughter lay dying upstairs, "She tried to speak but could not! I took her by the hand and said, 'My good friend, all is right, and as the Lord of wisdom and mercy directs.' 'Oh! my Betsy, my dear girl is so bad, Sir; what shall I do without her? I thought I should have gone first to the grave, but——' 'But the Lord sees good, that before you die yourself, you should behold your child safe home to glory. Is there no mercy in this?' 'Oh, dear Sir, I am very old and very weak; and she is a dear child, the staff and prop of a poor old creature, as I am.'"

Most people nowadays would find Elizabeth less attractive than her parents. She is very, very good and dreadfully given to lecturing everybody. But the last scene of all, as she lies dying, is full of a simple

and genuine pathos. Richmond questions her about her spiritual state now that she lies on the very edge of the dark shadow.

"Are not His promises now very precious to you?"
"They are all yea and amen in Christ Jesus."
"Are you in much bodily pain?"
"So little that I almost forget it."
"How good the Lord is!"
"And how unworthy am I!"
"You are going to see Him as he is."
"I think—I hope—I believe that I am."

Pastoral ministrations of so intimate a kind had not been common in England for at least a century before; and they, no less than the eloquence of a few famous preachers, helped to win the common people over to the Evangelicals. The thought of death was one of their great preoccupations. If it seems to us a little morbid it was not so to them; in their eyes the troubled deathbed of the wicked was the vindication of God, while the passage of the righteous from this world to the next was the end of a life of trial and the beginning of abundant and final triumph. No one was too young to contemplate, and even look forward to, its coming.

In *The Young Cottager*, another of Richmond's tracts, the children in his school are set to learn select epitaphs from tombstones in the village churchyard. Indeed, the conversion of Little Jane, the interesting Young Cottager herself, was due to getting by heart some of these memorial lines and particularly to a couplet, "Hail, glorious Gospel, heavenly Light, whereby, We live in comfort, and in comfort die." It hardly seems the kind of sentiment which would go straight into the child mind, but Jane was a little different.

She was one of a group of children whom Richmond gathered together on Saturday afternoons and taught to "read, repeat catechisms, psalms, hymns and portions of scripture." At first he had taken no special notice of her, but she fell ill and he was sent for. Jane's parents were given to drink and bad language, but a kindly neighbour cared for the child. As in *The Dairyman's Daughter*, a great part of the tract consists of the conversations which Richmond had with the girl as she lay dying. Although she was only fourteen Jane undoubtedly possessed a remarkably coherent and reasoned way of expressing herself. Her pastor's explanation of this phenomenon was, that "Divine Grace educates the reasoning faculties of the soul as well as the best affections of the heart."

It is interesting to see to what great extent a typical evangelical like Richmond used the ordinary teaching of the Church in the instruction of his people. Little Jane knows her Prayer Book Catechism perfectly, and opines wisely that "it is full of good things." She feels it a heavy sin upon her conscience that at one time she repeated it by rote, without a proper consideration for what it contained. In his Saturday afternoon classes Richmond directs his pupils' attention toward the parish church, "a spacious and antique structure," and pressed upon them the urgent duty of regular attendance at its services. Both Little Jane and the

younger sister of the Dairyman's Daughter wish to receive the Holy Communion upon their deathbeds, and Jane does actually receive it, though there is no hint that she had been confirmed. The other person dies without her wish being fulfilled, though that was not Richmond's fault. In *The Young Cottager*, as in Richmond's earlier tract, the deathbed scenes particularly show plenty of real feeling, though the continual striving after obvious edification robs them of some of their effect.

The African Servant is the dullest of the three. Again the story is very simple. A naval officer, newly come to settle in the parish, asks that his negro servant may be prepared for baptism. Already he is a Christian at heart, having been strongly influenced by a sermon he once heard in America. All that follows is an account of the conversations between the African and his teacher, together with moralizings on the scenery which catches Richmond's eye as he rides about the parish during this time. A shepherd boy at work on the hillside reminds him that he too has a flock which he must watch over, and that his young "African friend is a sheep of another, more distant fold." A fleet of merchantmen lying at anchor speaks to him of the "rise and fall of nations"; and a harvest field, of "the rich provision God makes for the sons of men."

The preparation for baptism took the form of pious conversations between Richmond and his pupil, rather than definite instructions. Much of this dialogue is very reminiscent of Robinson Crusoe's religious talks with Man Friday; but, although the sentences are a little broken, the African is well able to describe his spiritual state in sound theological language. High and enlightened as the attitude of the Evangelicals toward the negro races was, it was often marred by their complete lack of any sense of the ridiculous. This too often offered a breach in their armour which their critics pounced upon most gleefully. In this particular case Richmond takes his pupil to a cottage meeting, where, for the benefit of the poor black man, the congregation adds a couple of home-made verses to its favourite hymn.

"See, a stranger comes to view;
Though he's black, he's comely too,
Come to join the choirs above,
Singing of redeeming love.

"Welcome, Negro, welcome here,
Banish doubt, and banish fear;
You, who Christ's salvation prove,
Praise and bless redeeming love."

Widely accepted though this and the preceding tract were, neither of them came near to the amazing popularity of *The Dairyman's Daughter*. It was estimated that by 1828 four million copies of that booklet had been circulated in fourteen different languages. Its vast success was largely due to the fact that it met a growing need. The Sunday Schools were producing a considerable number of new readers each year, and for them their teachers were in search of literature that was cheap, simple and edifying. Richmond's tracts were exactly what was wanted. They supplied models of a good life and a good

death, as well as pious reflections on everyday scenes which set a standard that was within most people's power to imitate, and it was all expressed in language which was perfectly adequate to its task and within the comprehension of anybody who could read at all.

Hosts of imitators sprang up. Those who know their *Vanity Fair* will remember how Lady Emily Sheepshanks, that strong-minded woman who afterwards married the Reverend Silas Hornblower of the Cape, was the authoress of a moving work entitled *The Applewoman of Finchley Common*; and young Mr Pitt Crawley, also a person of serious views, represented to Miss Becky Sharp that she would be far better engaged in reading *Thrump's Legacy*, or *The Blind Washerwoman of Moorfields*, than in the godless amusement of backgammon. George Borrow was advised by the publisher with whom he dined on first coming to London that while he could make no offer for translations from the Welsh and the Icelandic, and German romances were a drug in the market, he could afford "as much as ten pounds for a well-written tale in the style of the *Dairyman's Daughter*; that is the kind of literature, sir, that sells at the present day!"

The little villages of Brading and Yaverland, where Richmond's characters had lived, were centres of attraction to great numbers of evangelical tourists. The Dairyman's cottage, Little Jane's grave, and the tombstone from which she had learned the verse which led to her conversion, were eagerly visited. Pilgrims came from as far off as America, where the tales were enormously popular. In 1830 the chairman of the American Tract Society, after a visit to the cottage of the Dairyman's Daughter and Little Jane's grave, declared that none of the multiplied attractions of Paris had supplied him with such an inward feast as the mental associations aroused by the scenes which "Richmond had immortalized."

Richmond's other writings were not so fortunate. He edited between 1807 and 1812 a series of extracts from the works of the English reformers, which were published under the title of *Fathers of the English Church*. It was a venture which plunged him into debts from which he only escaped in 1814, and then by the kindness of his evangelical friends. In the same year he was made chaplain to the Duke of Kent, afterwards the father of Queen Victoria, whom Greville described as "the greatest rascal that ever went unhung." It was a queer appointment, for the Duke was living then, as he had done for many years past, out of wedlock with Madame St Laurent. Most of his time was spent wandering about Europe, head over heels in debt, disliked by a large part of England and laughed at by an even larger part. But the Duke was said to sympathize with Richmond's religious views.

A more substantial reward was forthcoming in 1817, this time from the Emperor of Russia, who presented the author of *The Dairyman's Daughter* with a splendid ring as a token of his admiration for that little work.

Richmond was a popular preacher, both in his own parish of Turvey, to which the evangelicals of the neighbourhood flocked, as well as in the wider circles to which his connexion with the Religious Tract

Society and the Church Missionary Society gave him access. But he never received any higher preferment. It was at Turvey that he died on May 8, 1827, broken up by the death of two of his sons. Another odd association remained for Richmond. In 1896, a library in the Uxbridge Road, London, was endowed by Mr Passmore Edwards to perpetuate his name together with that of Charles Keene, the caricaturist. But it was the amazing popularity of *The Dairyman's Daughter*, in its day, that won for Richmond whatever little niche he may still occupy in the temple of fame.

C. J. Stranks.

Morecambe.

Commonwealth Ordinations

At Launton we have a MS. history of the parish by Canon J. C. Blomfield, Rector of Launton 1850-1895. In it I found a transcript of a letter from Bishop Skinner to Bishop Gilbert Sheldon of London. Canon Ollard informs me that this letter has never been printed, though it must be the source of the statement about Lamplugh's journeys in Dean Plumptre's *Life of Bishop Ken*, Vol. I, p. 54, note 1, which is referred to in the article by E. Venables on Lamplugh in the D.N.B. In neither case is reference made to this letter, preserved in Bodleian Library, Tanner MS. 48, fol. 25.

I must express my gratitude to Mr B. J. Wigan for kindly checking the transcription. He writes: "The transcript contains all of the letter which is in Tanner 48. This is written in a small, fine hand of the early eighteenth century, being itself only a copy of Bishop Skinner's letter. It is written in brown ink on a small leaf evidently torn out of another book to be bound into Tanner 48. Other leaves out of the same book, containing letters of the period, have also been bound into the volume. The fol. has at the top centre the number (20) in a bracket—evidently the folio number in the original volume."

It is interesting to note that Bishop Skinner makes no mention in this letter of Bathurst's help at the Launton Ordinations.

H. F. Kirkpatrick.

Launton Rectory,
Bicester, Oxon.
September 12, 1942.

Bodleian Library—Tanner MS. 48, *fol.* 25.

May it please your Ldp (20) To . . . Gilbert, Lord Bp of London.

and here my good Lord I should conclude. But a word sticks with Me (I must be plain wth your Ldp) w^{ch} my Bro^{r} of Bangor told Me, w^{ch} makes Me fear I may suffer wherein I least imagined and whereni [*sic*] I best deserved, For He told Me that my Ld High Chan^{r} was pleased to say y^{t} the antient Bishops were not removed because they did not (as they were bound in duty) relieve their mother y^{e} Church when she stood most in need, in point of Ordination wherein if I faild,

it had been just and fitt not only to have taken from Me the support of my Bishopk but even Bpricke and all, The Truth is I ordeined Priests to ye number of betwixt 4 & 500, from the time we were prohibited by their Sacrilegious Ordinance to ye time of his Majties blessed Restauration, and not one of Them all but subscribed to ye Articles, and took ye oath of allegiance [? cap A] even in those days, when upon discovery I should have had my Books and my Bed taken from Me, having little else left Me nay but I will tell your Lordp more, Dr Lamplugh in those dismall dayes rid not fewer yn 300 journeys betwixt Oxford and Launton for the work of Confirmation and Ordination, so y all this I hope will quit Me of neglect in point of ordination, Cornwall & York and all foreign Counties as well as ye nearer will witness for Me and for preaching I never faild one Sunday for 15 years together, And I continue so to do, for I am so distressed that if I kept a Chaplain I must lodge him in ye Town, that is at an Alehouse. And let Me tell your Lordp one Truth more, that I took such care for all Scripts yt were comanded to be read in Cches, yt constantly every Clause, yt tended to ye dishonour of the King or Cch was branded aforehand with blacklead; And this by my direction many did whom I durst to trust. The full Truth is (and herein as in all yt I have said I call the God of Truth to witness) I was not able to present as others did, because I had not wherewithal, for I was deep in debt before I was settled at Bristol and came thence neer 300 li in debt, yet the King had what I could give him, my horses, and 30 ll wch was all ye money I received till ye Kings return.

my Hond Lord I am your Lordps
most obliged servt
Ro: Oxon.

Launton: *Aug.* 17,
1662.

To my Hon: good Lord Gilbert
Ld Bp. of London, with my duty and service
these present.

BOOK REVIEWS

Teaching Sermons. By W. K. Lowther Clarke. S.P.C.K. 4s.

Books of sermons by contemporary preachers usually carry introductions. Dr Lowther Clarke's new collection is no exception. But his short preface carries with it more than a hint of the modern preacher's dilemma. Is his task the education of the pious remnant in "definite church teaching"? Or is it the proclamation of a message more urgent, less suave, to an apostate or rebellious world?

Dr Lowther Clarke is not ignorant of this tension (see his sermon on Advent II, where he recognizes the existence of a new note in Biblical studies); but, by his very choice of the title *Teaching Sermons*, seems to

disclaim the prophetic for the didactic rôle. It is on this level, therefore, and not with complaints about the absence of what we are not offered, that his collection must be judged.

Some of the most successful sermons are those which are straightforward running expositions of the text—*e.g.*, that for Advent IV on the Epistle for the day. Sometimes he eats his way into the heart of a hard place of scripture in a way familiar to the readers of his *Divine Humanity*. He is as discontented with romantic allegorists as with uncritical fundamentalists in such a hard place as the "shepherds abiding in the field," the sights they saw and the sounds they heard. Sometimes the "teaching sermon" seems to fall the wrong side of the line which divides mere instruction from preaching, as in the short sermon for Christmas II on the heretical views held about the Incarnation. But there are many who will feel that the sermon for Sexagesima on "The Enemy of Man" does something less than justice to the subject. They will be unhappy to read ". . . the idea of Satan seems to have grown up naturally among the Jews. We can see the stages of the development in the Old Testament."

The series for the days of Holy Week is among the best in the book; but something of the problem we have hinted at above is suggested by the author's note explaining that these four addresses are "designedly Bible studies rather than sermons." There is a series of addresses on conventional lines on the traditional "Seven Words" spoken from the Cross, in which, amongst much that is well and simply said, occurs a solecism which, popular though the language is, we are sure the author would be glad to repudiate. "Is not this a helpful thought?" It stands on p. 79 and it is not easy to refrain from using this phrase as itself a text.

Is the Christian religion a coagulation of helpful thoughts? Do these sermons make the readers uncomfortable? Do they shock, provoke, infuriate? If the answer is No, then in just that measure are they divorced from the authentic gospel message. Because in the New Testament the good news did all these things. And most of all to those who were professedly religious. To those who were conscious of themselves as the pious remnant more than any. Lest we should be thought to suggest that Dr Lowther Clarke is ignorant of this note we shall quote his words: "The quiet young workman, the support of His mother, the devout student of the Bible and attendant at the synagogue, the friend of little children, kind and considerate to all—it would be surprising if such a man did not enjoy ever-increasing respect in His native village. . . . The difficulties began when Jesus felt the call to be unlike the rest, to urge Nazareth, as indeed all Jewry, to prepare for the Kingdom. . . . That the quiet, respected young workman should turn and rebuke them was a scandal to unregenerated human nature" (p. 20).

That is indeed the scandal and the difficulty; ours as much as theirs.

G. L. Phillips.

Northolt.

THE SOCIAL GOSPEL RE-EXAMINED. By F. Ernest Johnson. James Clarke and Co. 8s. 6d.

Dr Johnson takes on a job of work that would daunt the hardiest theologian. He sets out to find the synthesis between American liberal theology—modified in the light of criticisms which Dr Johnson himself wants to make as an ecumenical churchman—and the dominant theology of the Church in Europe, which his book calls Reformed or neo-orthodox. He makes a valiant and painstaking attempt at it, but it is too much for him.

In the first place, he apparently finds it impossible to believe that Reformed Catholic theology, as for example in Karl Barth, really means what it says. At any rate, he does not succeed in thinking himself into the rigorously Biblical approach which is the only approach which Reformed theology knows. His discussion of the character of theological language in the opening chapter is very careful and useful stuff, but he fails to see the possibility of a theology which is "a commentary on Holy Scripture," and so he is restricted to discussing "logical consistency" or "relevance to felt human need" as the alternative criteria of theological validity.

Then again, it would be impossible for anyone who understood what the debate in Continental theology was about to title one chapter "How 'Fallen' is Human Nature?" and to conduct the whole discussion on the Fall as if it could not comprehensibly be concerned with anything but degrees of moral badness and the individual and social possibilities of man's nature, measured in ethical and essentially human terms. This whole line is a pointer to what is apparently still endemic among Liberal theologians, the inability to get rid of the idea that the Christian faith has to do first of all with man's moral achievement or his religious development, and not with status before God. Admittedly he has been given ample excuse by some of those who have gone into the lists against Liberalism and who have tended to suggest (D. R. Davies comes to mind as an example) that there was some Christian interest in demonstrating the inevitable collapse of man's civilizing endeavours, and that the Christian Church which has watched without surprise the collapse of about seventeen separate cultures can look forward to chortling over the fate of the eighteenth. This kind of pessimism seems equally at fault with Dr Johnson, who cannot get it out of his head that the Catholic and Reformed insistence upon the divine initiative in redemption involves discounting man's historical achievement, disputing the capacity of his intellect, and denying the reality of his moral insight and power. But biblical theology involves none of these. It simply asserts that whatever man's historical or social achievements, however grandly his intellect may grapple with the facts of his existence, and however quick and powerful his moral instinct may be, his life consisteth not in the abundance of his intellectual or moral or social possessions.

The work which Dr Johnson takes up has got to be undertaken, but the discussion between "neo-orthodoxy" and liberalism will be fruitful in the degree to which Liberalism can begin to comprehend what is involved in the Biblical concern with man's status.

A point worth following out is the affinity between those who felt the weight of the social problem, like Walter Rauschenbusch, and the realistic theology of the Continentals, an affinity far closer than there is between either school and the kind of pietistic Biblicism which knows nothing of the weight of social wrong.

ALEXANDER MILLER.

GLASGOW.

ST PAUL AND HIS LETTERS. By Anthony C. Deane. Hodder and Stoughton. 7s. 6d.

Canon Deane sets out to make the Pauline Epistles sufficiently attractive and intelligible to the ordinary reader to make him feel inclined to study them for himself. He rightly deplores the general tendency to limit the reading of the New Testament to the Gospels, and the curious superstition that it was St Paul who transformed a plain and simple religion of liberty and love into a dogmatic and exclusive creed. His method is to give a short introduction to each Epistle which is followed by a free paraphrase, to which are appended a few short notes on particularly difficult passages. There is an introduction of considerable length dealing with St Paul's personality and the nature of the surroundings in which he worked. The whole book seems admirably adapted for its purpose; it may be confidently recommended for the use of schoolmasters, who have to teach the Pauline letters, or study-circles. Naturally in a work of this compass many things have to be laid down as established facts which represent only the author's view of a hotly debated point; but on the whole the more controversial questions are noted; it may be added that the notes to Chapter I of Part I show how widely Canon Deane has read in preparation for his work. There are of course many details on which I should disagree with him; it is unfortunate that he follows the usual error of supposing that St Paul was educated at Tarsus when there is no reason for supposing that St Luke is not telling the truth, even if he is not actually quoting St Paul's own words, when he says that he was brought up in Jerusalem in Acts xxii, 2. In any case he should not have said that St Paul was "fascinated as every boy would be by the local Greek games." After all Greek athletes ran naked and a pious Jew could not possibly watch them; but he could use arguments drawn from the games in his Epistles, not because he knew anything about them but because he found them in his philosophical commonplace book. Nor is it fair to attempt to claim for the man of letters a "trained perception" and a "feeling" for literature which will enable him to "distinguish between an original work of genius and a cleverly contrived imitation" in order to defend the Pauline authorship of Ephesians. The reason for doubting the Pauline authorship is precisely that it is not a cleverly contrived imitation; its style is quite unlike that of St Paul, and most critics would freely admit that it is an original work of genius, but that its author is not the Apostle of the Gentiles but a disciple with a great insight into his master's teaching. But this does not mean that it "loses much both of interest and authority."

Its interest lies in what it says; its authority in the fact that it is in the canon of the New Testament.

But these are minor defects; as a whole the book deserves the highest commendation.

WILFRED L. KNOX.

CAMBRIDGE.

CHRISTIAN REUNION IN IRELAND. By James S. Rutherford. Friends of Reunion (Irish Branch). 2s.

This is barely half of a book on reunion which was planned by James Rutherford, late Minister of Kingstown Presbyterian Church, Dublin. It was unfortunately left incomplete at his death, but the Friends of Reunion have published it as he left it as a memorial to him. Mr Rutherford pleads very strongly for immediate reunion between the three main non-Roman churches in Ireland, the Church of Ireland, the Presbyterian Church, and the Methodist Church. Significantly, his main appeal is to expediency: he keeps emphasizing the waste of man-power involved in maintaining three organizations in areas where their members are often so widely scattered. But expediency alone is a precarious basis for reunion, and he does offer a suggested doctrinal basis on which the reunion could be formed. It does not seem to offer very much hope of acceptance: "justification by faith," "the priesthood of all believers," and "the right of private judgment." One cannot help conceiving a horrible vision of what a federated Church founded on these principles might become! But it is certainly true that the best approaches to reunion at the moment are to be sought in well-informed and sincere theological study, rather than in official discussions. Mr Rutherford had an extensive knowledge of Christianity in Ireland, but he hardly seems to realize the peculiar position of the Church of Ireland: he dismisses too hastily that "small section of Church of Ireland people, almost exclusively clergy . . . who have been influenced by the not very impartial literature of Anglo-Catholicism." The Church of Ireland is still, thank goodness, restrained by the fact that she is a member of the Anglican Communion. Whether she likes it or not, this fact influences her position towards the Free Churches, far more than, for instance, the Presbyterian Church in Ireland is influenced by her being in communion with the Church of Scotland. Mr Rutherford's book is chiefly valuable for the maps which he gives showing the distribution of Church population in Ireland, and also as a memorial of a most lovable and Christian character.

A. T. HANSON.

BANGOR, CO. DOWN.

KING ALFONSO. A Biography. By Robert Sencourt. Faber and Faber. 12s. 6d.

This book is the story of a king written from a naively traditional, conservative standpoint, which probably explains its defects and inadequacies as a political study. What other significance could such

a man as the late Alfonso XIII have, except that he was, by the accident of circumstance, a figure in a political drama? In every respect, he was a third-rate human being, with all the characteristics of a governing class (and such a governing class as the effete feudal aristocracy of Spain) at its worst. Polo, shooting, bull-fighting, speed-motoring—these were the most passionate of Alfonso's interests. On Mr Sencourt's own showing (p. 72), he was an ignoramus. To the great cultural figures of the country which he so magnificently misgoverned—*e.g.*, Ortega Gassett and Unamuno—he paid no attention. And it is this thoroughly undistinguished, vain, shallow man, whom the by-play of history made a king, that Mr Sencourt tries to idealize.

Mr Sencourt's traditionalism, with its twin pillars of Royalism and Catholicism, has led him to a gross one-sidedness and frequent errors in his presentation of the social forces that were in conflict in Spain and Europe. One example, for instance, on a point of fact—a real howler. In attributing the revolutionary violence of Spanish proletarian politics to the work of secret societies (an incredibly shallow analysis), Mr Sencourt informs the reader (p. 80) that the Russian Nihilists were Marxian, that "they organized workmen according to the theories of Marx and Engels." Even Macaulay's schoolboy knows that the Russian Marxists, under the leadership of Plekhanov and later of Lenin, were the strongest opponents of Nihilism, whose tactics were individual terrorism. The Marxists condemned it root and branch and advocated class organization and the seizure of political power.

And this is typical of Mr Sencourt's treatment and understanding of the social struggle that has convulsed Spain and Europe during the twentieth century. He has little to say about the iniquities of the terrible exploitation of the Spanish masses by an outworn aristocracy and a reactionary Church, which were enabled to triumph by Nazi and Fascist intervention.

Mr Sencourt leaves the reader with the impression that Francisco Ferrer, the secularist educational reformer, was put to death, not for his opposition to clerical control of the schools in Spain, but for his sexual immorality and terroristic activities, for which Mr Sencourt offers no evidence. He defends the judicial murder of Ferrer by the Church. Lots of secular humanists have been dissolute. So also have been kings and popes, but that is not a good reason for murder under the cloak of law and order.

Mr Sencourt can write. That he has succeeded in making the story of such a man of straw as the late Alfonso XIII interesting is the proof.

HULL. D. R. DAVIES.

THE CHURCH IN THE SOCIAL ORDER: A STUDY OF ANGLICAN SOCIAL THEORY FROM COLERIDGE TO MAURICE. By Cyril K. Gloyn. Bureau of Publications, Pacific University. $1.50.

The author of this book, who is Professor of Philosophy and Religion at Pacific University, has provided a comparative study of the social philosophies of certain Anglican thinkers in the second quarter of the nineteenth century, viz., Coleridge, the Tractarians, Thomas Arnold,

and F. D. Maurice. Others, such as Gladstone and the Young Englanders, who are excluded from the scope of the essay, might well have been included. Dr Gloyn has made a fairly thorough exploration of the printed sources, and he gives a documented account of the teaching of his selected thinkers on the nature of the Church, the nature of the State, and the relations of Church and State, and he describes their consequent attitude to political, social and economic reform. Particularly noteworthy is the way in which the files of *The British Critic* have been searched for evidence concerning the Tractarians. The collection and orderly arrangement of all this material will be useful to future students. In the profundity and originality of their teaching these Anglican thinkers compare very favourably with their successors today, and it has yet to be shown that the teaching of the latter will have more practical effect.

Dr Gloyn is a reliable guide so long as he keeps close to his sources of information. He does not attempt much in the way of general interpretation or reflection; but, when he does so, he is less reliable. For instance, he begins by grossly exaggerating the extent to which English thought and institutions had been secularized by the beginning of the nineteenth century, when he writes: "Certainly men in general thought that they could get along without religion and believed science and reason sufficient to meet their needs. The Established Church in particular was considered useless. . . . English government had lost whatever religious significance it had once possessed." This is a familiar setting of the stage for the drama of the Oxford Movement; it is not called for in a work which has no propagandist aim.

A. R. Vidler.

Hawarden.

The Plight of Man and the Power of God. By D. Martyn Lloyd-Jones. Hodder and Stoughton. 3s. 6d.

Delivered as a series of lectures in Edinburgh, this book is one more contribution to the Christian doctrine of man, to which theologians are giving so much attention. The background of the exposition is a number of verses in the first chapter of Romans, and the writing is characterized by a deep earnestness and sense of urgency. But I feel bound to say that the constant exaggeration and the sweeping assertions which Dr Lloyd Jones makes are a serious drawback. I should judge him to be a fundamentalist, and those who are not of his mind will, here and there, dissent from what he writes. But that is not a belief to which a reviewer may rightly take exception. It is quite a different affair when the author gives his views without any reservation, and as though any person who sees straight will necessarily agree with him. For instance, after quite fairly criticizing the tendency, which certainly exists in non-Christian circles, to subordinate religion to morality, he refers to the "moral muddle" that has resulted and continues, "the very term 'moral' has been evacuated almost entirely of any meaning, and the sins of the past have become 'the thing to do' of the present. No one surely can deny the statement that, morally and intellectually,

the masses of the people have sunk to a lower level than at any time during the past two hundred years, in fact since the evangelical revival of the eighteenth century." Again, and equally without restraint, "the fact is that men boast of their sins and talk about them and encourage others to do precisely the same. One has but to read the newspapers or to listen to the wireless to discover how true this has become of life." Doubtless some men sin in this odious way—and that is the extent of the truth in Dr Lloyd-Jones' statement. One further instance may suffice, though unfortunately it would be easy to add others: "life has become loud and ugly, decency and chastity are almost regarded as signs of weakness and incomplete development. Everything is justified in terms of self-expression, and the more animal we are the more perfect we are." Who have set up this canon of perfection? Doubtless, again, there are degenerates, but as a statement of what the ordinary person thinks it would be simply untrue. Dr Lloyd-Jones might have remembered that the divorce court is not the normal end of most marriages of which the great majority are characterized by decency and mutual fidelity. One word more: Dr Lloyd-Jones refers to Mr T. S. Eliot and Mr Middleton Murry as men who "advocate a religious society and a Christian education—or what they call such—simply because they have found all else to fail, and because they think that this is more likely to be successful." "Simply"! Does not Dr Lloyd-Jones know that Mr Eliot is a convinced Christian, and that what Mr Murry desires above all else is the rule of Christ in the hearts and society of men?

All censure loses point and efficacy if it lacks justice and discrimination. If Dr Lloyd-Jones will attend to those two needs he has it in him to write a book from which many besides those who are in full dogmatic agreement with him may be glad to learn.

J. K. Mozley.

SHORTER NOTICES

In *Death and Life*[1] Fr d'Arcy, S.J., seeks to give an answer to the manifold questionings aroused by the problems surrounding immortality. Is the soul immortal? If so, of what nature is this immortality? He marshals, with the penetration of a philosopher and the insight of a theologian, and in language of unfailing grace, the arguments first from reason and then from Christian revelation. He thus builds up with singular skill a massive statement of the case for immortality, for the classic Christian doctrines of Hell, Purgatory and Heaven. It is a book of only 180 pages necessarily packed, and therefore not always, despite his constant felicity of phrase and illustration, easy for those unaccustomed to abstract thought. But there is a touch of masterliness in the coherence of his exposition which will make it a delight not only to those who can appreciate every point he makes, but also to those who

[1] Longmans, 5s.

want support for their uncertainties, and an assurance that it is "not only the non-Christians who have done all the thinking."

In two series of *Broadcast Talks*[1] Mr C. S. Lewis shows himself again to be a magnificent expositor, first of the Natural Law ("Right and Wrong: A Clue to the Meaning of the Universe") and then, in necessarily the briefest outline, of What Christians Believe—throughout, in language of exquisite lucidity, and with illustrations both vivid and apposite. Would that all Christian teachers were alike so definite, so reasonable, and so admirably clear and orderly.

The Report of the Proceedings at the Church Unity Octave held at Blackfriars, Oxford, January 18-25, 1942,[2] contains the papers then read, and a brief notice of addresses opening the subsequent discussions. The booklet, though brief and unfortunately expensive, is one of the most hopeful of signs of the times. Not only so in its actual contents, though they include contributions notable in themselves, particularly Fr Victor White's introductory paper, and Fr Fressanges on "The Counterfeit Christian." But still more in the circumstances of their delivery, under the initiative of members of the Roman Catholic Communion, with the full and cordial participation of representatives of Anglicanism, Orthodoxy, the Free Church bodies, and Judaism, as well as in the spirit of charity and earnest concern everywhere displayed. It is a record to hearten all those (in the words of Fr Fressanges) "who have been given some share in the divine discontent at the division of Christendom."

The pamphlet on *Quakers and the Christian Church*, by Percy W. Bartlett,[3] is a contribution to the problem set, both to themselves and to other Christians desirous of closer reunion, by the existence of the Society of Friends. It is worth attentive reading, for it is deeply earnest, charitable and aware of Quaker weaknesses. Many will find its account of Quaker convictions and organization illuminating, but it leaves the problem very little nearer any solution—beyond exhibiting the tensions created by the almost inherently paradoxical nature of the Quaker position.

The booklet entitled *God's Will in Our Time*[4] is "the report presented to the General Assembly of the Church of Scotland in May, 1942, by the Commission for the Interpretation of God's Will in the Present Crisis." It is a really impressive document, covering inevitably much the same ground as the report of the Malvern Conference, but displaying, from its single (and perhaps also from its Scottish) origin, a greater coherence and logical interdependence. Its theological introduction, if on lines by now familiar, is excellent. But the following section on "The Nature and Extent of the Church's Concern in the Civil Order," which is in some sense the key of the whole report, is an

[1] The Centenary Press, 2s. 6d.
[2] B. H. Blackwell, 5s.
[3] Friends' Book Centre, Euston Road, 1s. 6d.
[4] Student Christian Movement, 9d.

important contribution to the consideration of one of our profoundest problems, viz., the relation of the Christian society and of Christian individuals to the other, "secular," groupings of humanity. After a chapter of more domestic Presbyterian interest on Church life and organization (especially in regard to the ministry), the main thread is resumed in the reports of four commissions. Those on Marriage and the Family, and on Education, and in effect that on International Reconstruction, have done little more than mark out the ground for fuller investigation. That on Social and Industrial Life, however, has come to much closer grips with its subject, and has concrete lines of progress to suggest. But more important than any such is the effort, everywhere sustained, to apply in each of these particular areas the principles derived from the earlier discussion of the nature of the Church's duty. The Report might well point the way, for other than Scottish Presbyterian Christians, to a method of approaching our common problems.

The *Psychology of Antisemitism*,[1] by the Revd A. Cohen, accounts for the hatred of Gentile for Jew as an instance of the "dislike of the unlike," unhappily fostered by the Christian Church in her hour of triumph, and still too often unconsciously inculcated by Sunday School teaching on the Crucifixion.

Palm Sunday to Easter[2] is a reprint, which many will be glad to have, of the broadcast addresses given last Holy Week by the present Archbishop of Canterbury just before his accession to that office.

Freedom, Truth and Peace[3] is his striking commemoration sermon at Oxford.

HENRY DE CANDOLE.

HENFIELD.

NOTE

A correspondent writes: " The article on *Luther: the Catholic Caricature*, by E. G. Rupp, in the October number of THEOLOGY, has one serious omission: while there is mention, rightly enough, of Karl Holl's important work on Luther, there is none of the more important and thorough study of him by the whole race of modern Swedish theologians. This has been conveniently summarized in a book on ' the Luther-renaissance in modern Swedish theology,' published last year in Stockholm; the depth of these men's devotion to Luther is clearly shown in the fact that in their work the boundary-line almost disappears between their exegesis of his writings and their own systematic theology. Two specimens of this Luther-study are available in English: the chapters on Luther in Aulén's *Christus Victor* and in Part II of Nygren's *Agape and Eros*."

[1] The Woburn Press, 3d.
[2] Student Christian Movement, 1s. 6d.
[3] Oxford University Press, 6d.

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